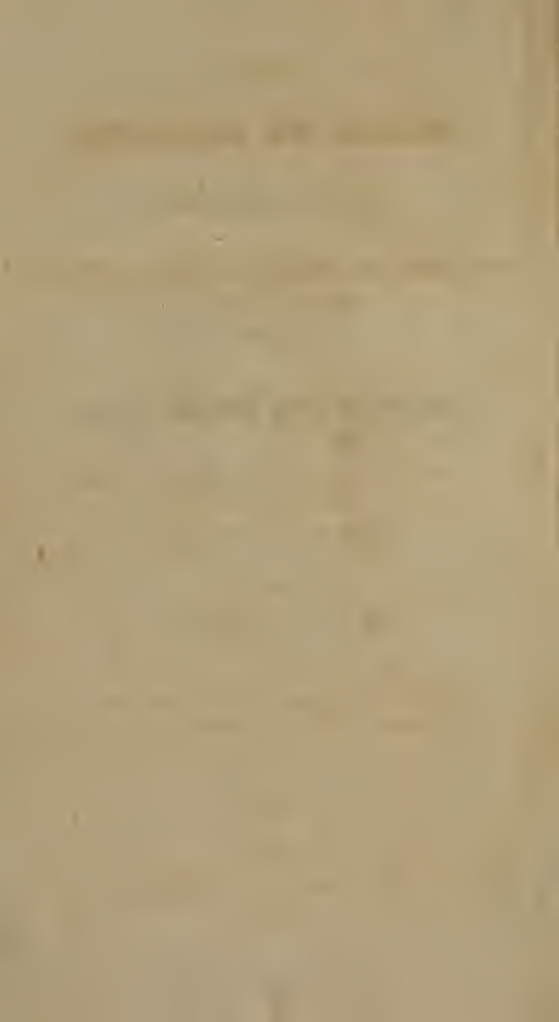


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1825

NEWELL

GUIDE TO HEALTH



THE
GUIDE TO HEALTH.

DESIGNED TO PROMOTE

THE HEALTH, HAPPINESS, AND LONGEVITY

OF

STUDENTS

AND ALL OTHERS IN SEDENTARY LIFE;

ESPECIALLY INVALIDS.

 ✓
BY DANIEL NEWELL.

Without thy cheerful, active energy,
No rapture swells the breast.

ARMSTRONG.

64927

BOSTON

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INTRODUCTION.

Knowledge when reduced to practice, constitutes no small part of the real dignity and happiness of man. By this he obtains ascendancy over his species, and is rendered capable of adding to the happiness or misery of his fellow men. All attempts, therefore, to extend its limits and facilitate its acquisition, will be considered as worthy of attention and regard. To do this is the object of the present work.

In this interesting period of the world, in which a thousand intellectual impediments to our happiness have been surmounted by the student and physician ; in which wisdom comes to us in the shape of experiment, we have our duty written as with a sunbeam. The path of duty too, in regard to the subject of temperance in the use of our enjoyments, is no less clearly designated, than that of other duties.

There are, doubtless, laws in nature, by which man may arrive to maturity, to the summit of health and vigour, and live to a great age. It is then our duty to study our physical nature, in order that we may acquire this valuable knowledge. Observation, has taught us,

that it is the temperate man, whether that man be the king or peasant, who is the happy man—his morning sun rises cloudless, and brightens until it approaches its meridian, and as it falls in evening declination it long retains its brightness, until it sinks in unclouded radiance beneath the horizon—and *it is the setting of a sun on a day well spent*. Temperance promotes health; and health protracts the season of youth—in health we feel alive to existence; we enjoy a pleasing sensibility without apathy; the delights of spring, the beauty of summer, and the exuberance of autumn, are but varieties in the course of our enjoyment. But not so with the man deprived of health; all nature presents but one gloomy aspect to him—the world appears, indeed, like a barren wilderness, disrobed of its charms and loveliness.

Mankind are so differently constituted, that what would conduce to health in one person, would to another be the most effectual means of reducing him into a state of decline; and it is equally important that we know that our constitutions are ever changing; and that what promotes our health and comfort *now*, may, in a short time, be our bane. The con-

stitution of every person undergoes a complete change once in about seven years—at seven, says an author, the teeth are renewed—puberty at fourteen—full stature at twenty one—the vigour of growth at twenty eight—greatest vigour of mind at thirty five, &c. From this we see the impossibility of adopting any system of rules which will be serviceable through life. If we wish to learn what is for our health and happiness we must keep “*an eye single*” to nature—as our constitutions change, let our regimen be varied accordingly.

Thus, we shall advance with nature, and not only enjoy health, but actually protract the short span of life. Cornaro, the Venetian, by following the path of temperance, lived probably, sixty or seventy years longer than he would, had he followed the ways of sensuality. When he was thirty five his diseases and intemperance had, as he says, brought him to the borders of the grave—At this critical period, he found that he must choose either temperance or death!—temperance was his choice. In a few weeks his long train of diseases left him to the full enjoyment of health. I never, says he, lived a year before without falling into some violent

illness, as often as once or twice. Cornaro avoided all extremes of heat and cold—late hours at night—ruffled passions—strong drink and—medicine. He lived in the full enjoyment of health, from thirty five until he was more than *one hundred*—excepting once, when, by being prevailed on to increase his food, he became very dangerously sick—but, by resuming his former regimen, he soon regained his former health. When he was in his ninety fifth year, he was as healthy and brisk as though he were but twenty five, while most of his companions at sixty were loaded with infirmities. Cornaro took only twelve ounces of solid food a day, and drink in proportion. He died at the good old age, of more than one hundred—his end was calm and peaceful—he expired, like a lamp when the oil is spent, without a groan or convulsion ! The temperance of Cornaro is to be admired rather than imitated. Though, the course he pursued proved the most effectual for *his* happiness ; it is not to be supposed that such abstinence is practicable by others, whose constitutions are materially different. Nor need we eat with the *scales* in our hands, nor drink always such a quantity ;

nor are we to be rendered less happy for eating temperately of all the good things of life.

The original design of this treatise was far more extensive than the present. Though the case of students has been especially regarded, yet it is hoped not to that extent, which will in any degree unfit it for other classes of society. In preparing this little treatise for the press the writer has consulted many authors of celebrity on the various topics in this work, and he is happy to say, that he has introduced, with his own opinions, the result of their wisdom and experience. Verbatim quotations have, in some instances, been made from authors—and it is hoped this mention will be a sufficient apology for not inserting signs of quotations, &c. which very much impair the beauty of any work.

The attention of the writer was directed to the study of health by necessity.—For many years he was deprived of health ; and often, to human appearance, stood on the very borders of the grave ; and after submitting to numerous medical prescriptions, and other highly recommended nostrums, he was compelled to study the physical part of our natures, and examine the causes which originate and re-

move diseases. The course which he followed, and the results at which he arrived are now before the reader.

A sense of duty and gratitude, together with the wishes of friends combined, have influenced him to publish ; in hopes that this work may be useful to those who are deprived of the enjoyments in which returning health has once more enabled him to participate.

The consciousness of doing good is the noblest, as well as the greatest luxury we can enjoy ; if the writer can be useful to any of his suffering fellow men, he will hardly regret even the pain he suffered while obtaining his dear-bought knowledge.

If he can show that temperance is the only sure guide to a long and healthy life ; if he can persuade any to follow it rigidly, he will believe that his feeble efforts have diminished the sorrows and the tears of the distressed, and added to the happiness already in the world. If he fails to accomplish his object, he can only regret that his judgment was not equal to his wishes.

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GUIDE TO HEALTH.

SECTION I.

OF THE ORIGINAL CAUSES OF DISEASE.

INTEMPERANCE.

WHEN looking through society and seeing that few realize old age, and that vast multitudes in the very flower of life, at the period of usefulness, sink into untimely graves, it is natural to inquire, whether this is pleasing to the Author of our being; whether he delights to see his creatures, whom he formed for happiness and usefulness, just commence active life and amid the most fair and pleasing prospects, fall by sickness and death, like the flower cut down at noon. On this subject there will probably be but one opinion;—that God delights to see his creatures mature in happiness and usefulness. Since therefore only a small proportion of men realize old age, the inquiry arises—do we live according to the rules instituted by the Deity for the security of health and long life; or have we not found ways to suppress or poison all the sweet springs of life, and load ourselves with the curses of disease and untimely death! Let the myriads who have fallen victims to Intemperance bear testimony. Humanity shudders at the dread-

ful consequences of sensuality. What consumptive faces, what palsied limbs, what mutilated bodies, what enfeebled frames! Well may the philanthropist be moved with pity for his fellow men, while he witnesses the havoc of intemperance. Who can withhold his influence to suppress a vice so destructive! Indeed such has been its ravage, since the first introduction of luxurious meats and drinks, that more have fallen its prey, than by famine, pestilence and sword. Ah, deadly foe, how hast thou spread ruin among mankind! Such, alas, has been thy cruelty, that our youth have fallen like tender spring-flowers, before the blasting frost; and the middle aged have dropped off like the faded leaves of autumn! How many amiable minds are corrupted and destroyed, by the excessive indulgence of irregular pleasures. In how many instances are the most promising powers suppressed, and the flattering hopes of friends and society extinguished! Who would not drop a tear over human frailty, when he beholds that morn which arose so bright, overcast with such untimely darkness; that good humour which sparkled in every company, those abilities that were fitted for adorning the highest stations all sacrificed at the shrine of sensuality; and one who might have run the fair career of life in the midst of public esteem, cut off by vice or sunk into insignificance and contempt! Thus, cruel destroyer, dost thou blast the opening prospects of human felicity.

Were all men temperate, how happy would be

their condition ; bloodshed and carnage would no longer desolate the earth. Virtue would prevail instead of vice. Our prisons would no longer resound with clanking chains, nor would our hospitals and asylums be resorts of the sons of distress and wretchedness ; but, both might be converted into temples of worship, and seminaries of learning. Our youth, being taught to despise excess and luxury, would engage in useful employments ; and our fathers long remain the active counsellors and firm pillars of society. Indeed, might we not almost indulge the thought that the destroying angel would put up his sword and exclaim ? It is enough !

Need we any proof that intemperance is so destructive ? Go search the records of the slumbering dead, respecting the origin of their mortal diseases ; see how often they originated in some excess. Were it necessary, we might summon the illustrious Philosophers and Legislators of antiquity, who even considered temperance as a sacred oracle, because it was so indispensable to happy longevity. Plato on his return to Athens, from his travels in Sicily, exclaimed with great warmth, *Vidi monstrum in Natura, hominem bis saturatum in die !* I have beheld a monster in nature—a man who ate two hearty meals in a day ! Who can observe the sobriety of Cato, Virgil, Cicero, Augustus, Galen, Cornaro, and the immortal Newton, &c. and not be in love with such a virtue ?

Why is it that the names of these sages are inscribed on the burnished page of immortal

renown? *They were lovers of self-denial.* Temperance is not only one of the fruitful sources of health and longevity, but it ought also to be regarded as the palladium of the other virtues, and of a good temper of mind. It purifies the senses, and gives agility to the body, renders the understanding acute, the thoughts quick, the memory retentive, the motions free and easy. By temperance the soul as disengaged from the matter which confines it, enjoys itself, and contemplates other objects under the best advantage to perceive and delight in the truth.

It is a truth, substantiated by the history of nations, that luxury and effeminacy, by enervating the body and the mind, have effected the decline or the downfall of empires. To these two causes we must attribute the degeneration of the human species, from age to age. If we take a cursory survey of those nations whose rise and fall have astonished the world, we shall see that they were indebted to temperance and frugality, for their glory; and that their ruin was achieved by yielding to prodigality.

So long as the Greeks and Romans observed sobriety, they were the masters of the world; but when luxury presented itself to them, in the fatal booty of the conquered nations, we see the sun of their glorious day set in darkness.

Shall we be better satisfied, to contemplate, for a moment, some of the vast ruins, which remain as monuments, all around the globe, to

tell what intemperance has done, in the lapse of time? Need we go and moralize amid the ruins of Thebes; contemplate the fallen glory of Babylon; witness the waste within the crumbling walls of Jerusalem, or the solitude which broods over Tyre and Sidon! Shall we ask of Egypt, where are her 20,000 cities, her temple of the sun, her oracle of Ammon and her sacred fountain? Indeed *there* the sun now shines on a bleak waste; the voice of the oracle hath been silent for ages, and the wild weed hath long waved in the bed of her sacred fountain. They are enveloped by the oblivious pall, and the mournful voice of history only tells, *they have been!* But while the pomp, pageantry and the mightiness of nations have been humbled; obscurity hath spread its folds over palace and temple and tower; while the fierce storm of war, the pestilence that walketh in darkness, and the dull moth of idleness, have united in this work of devastation; while the impetuous stream of time hath ever been chequered by the fragments of glory and the wreck of magnificence, floating along in fearful and melancholy ruin—Intemperance has taken the lead.*

* I have used the word intemperance, in this section, in its most extensive sense; viz. to signify every improper indulgence in life.

SECTION II.

OF THE ANCIENTS.

THE ancient inhabitants of the earth, lived in a state of health, both of body and mind, and arrived at the most advanced age. They were not subject to as many diseases as we are, at the present day. In those early days nature was in her full vigour, and consequently capable of much greater energy; and her reaction against morbid agents was more powerful. Civilization, while it has polished man or deprived him of his native rudeness, has caused him to purchase this advantage at the expense of a multitude of diseases, of which the first inhabitants of the world were ignorant, and with which the savages, who only give way to the impulse of nature, are still unacquainted. Society, by extending the circle of our wants, by giving greater influence to our natural passions, and by generating those that are unknown to the man of nature, has become a fruitful and inexhaustible source of calamity. I have no place here to touch upon the various causes which have abridged the span of human life; for should I write a volume on this subject, I must then conclude by saying, that the greater number of diseases and infirmities, which assail us from all sources do not essentially depend upon our organization; but that they are of our own begetting, because we have infringed the healthy laws of nature, which does not *create* diseased beings. We may rest assured that *we ourselves* have rendered our existence un-

happy, and abridged its length. We have not received a short life, but have made it such by luxury; nor are we as desirous of prolonging it as we are wasteful and prodigal of it. We are thus surrounded by diseases which luxury begets, and by which our frail existence is incessantly threatened. Our organization is continually subject to alterations, which expose us to danger and death. It is natural, then, that our first attention be directed to the means for preventing or remedying these evils; and hence the origin of medicine, which is as ancient as the world.

SECTION III.

THE HUMAN BODY ANIMATED BY THE MIND.

To CAST light upon the following treatise, I shall very briefly consider the various parts which compose an organised body, animated by an immortal mind. It is hoped this concise view will be pleasing to those at least who are not familiar with anatomy.

In order to acquire a better idea of man in regard to his complex nature, of body and soul, let us, in our imaginations, make a *man*; in other words, let us suppose that the mind, or immortal part, is to be placed in a corporeal fabrick, in order to hold a correspondence with other material beings, by the intervention of the body; and then consider, *a priori*, what will be wanted for *her* accommodation. In this

inquiry, we shall plainly see the necessity or advantage, and therefore the final cause, of most of the parts which we actually find in the human body. In this brief view of man's mechanism we can see that the whole bears the most striking characters of excelling wisdom and ingenuity ; but the imperfect senses and capacity of *man* cannot pretend to reach every part of a machine, which nothing less than the intelligence and power of the Supreme Being could contrive and execute. First, then, the *mind*, the thinking, immaterial agent, must be provided with a *place* of immediate residence, which shall have all the requisites for the union of the spirit and body ; accordingly she is provided with the *brain*, where she dwells as governor and superintendant of the whole fabrick. In the next place, as she is to hold correspondence with all the material beings around her, she must be supplied with organs fitted to receive the different kinds of impressions which they will make. In fact, therefore, we see that she is provided with the organs of *sense*, as we call them ; the eye is adapted to light ; the ear to sound ; the nose to smell ; the mouth to taste ; and the skin to touch. Further, she must be provided with organs of communication between herself in the brain and those organs of sense, to give information of all the impressions, that are made upon them ; and she must have organs between herself in the brain, and every other part of the body fitted to convey her commands and influence over the whole. For these purposes the

nerves are actually given. They are chords that rise from the brain, the immediate residence of the mind, and disperse themselves in branches through all the parts of the body. They convey all the different kinds of sensations to the mind in the brain; and likewise carry out from thence all her commands or influence to the other parts of the body. They are intended to be occasional monitors against all such impressions as might endanger the well being of the whole, or any particular part; which vindicates the Creator of all things, in having actually subjected us to those many disagreeable and painful sensations to which we are exposed from a thousand accidents in life. Moreover, the mind, in this corporeal system, must be endued with the power of moving from one place to another, that she may have intercourse with a variety of objects; that she may fly from such as are disagreeable, dangerous, or hurtful, and pursue such as are pleasant or useful to her. And accordingly she is furnished with *limbs*, and with *muscles* and *tendons*, the instruments of motion, which are found in every part of the fabrick where motion is necessary.

But to support, to give firmness and shape to the fabrick; to keep the softer parts in their proper places; to give fixed points for, and the proper directions to its motions, as well as to protect some of the more important and tender organs from exterior injuries; there must be some firm prop-work interwoven through the whole. And, in fact, for such purposes the

bones are given. The prop-work must not be made in one rigid fabrick, for that would prevent motion. Hence, there are a number of bones. These pieces must all be firmly bound together to prevent their dislocation. And this end is perfectly answered by *ligaments*. There must be an outward covering over the whole apparatus, both to give it compactness and to defend it from a thousand injuries; which, in fact, are the very purposes of the *skin* and other integuments. Lastly, the mind being formed for society, she must be endued with powers of expressing and communicating her thoughts, by some sensible marks or signs; which shall be both easy to herself, and admit of great variety; and accordingly she is provided with the organs and faculty of *speech*, by which she can throw out signs with amazing facility, and vary them without end.

Thus we have built up an animal body, which would seem to be pretty complete; yet in a very little time such a living creature must be destroyed, if there be no provision for repairing the perpetual wastes to which she is subject. Therefore, a treasure of blood is actually provided in the heart and vascular system, full of nutritious and healing particles; impelled by the heart, and conveyed by the arteries, it washes away every part, builds up what was broken down, and sweeps away the old and useless materials. Hence we see the necessity or advantage of the heart and arterial system.

What more there is of the blood than

enough to repair the present damages, is returned again to the heart; and for this purpose the veins are actually provided.

The old materials which become useless, and are swept off by the current of blood, must be separated and thrown out of the system. Hence, the glands, the organs of secretion, are given for straining whatever is vapid or noxious, from the mass of blood, which is thrown out by the organs of excretion.

Even all this provision would not be sufficient; for that store of blood would soon be consumed, and the fabrick would fall to decay, if there were not provisions made for fresh supplies. These, we observe, are scattered around her in the animal and vegetable kingdoms; and she is furnished with hands for gathering and preparing them for the mouth. But these supplies, which we call food; must be changed; they must be converted into blood. Hence she is provided with teeth for chewing the food, and with a stomach for melting it down. In short, with all the organs subservient to digestion. The finer parts of the aliment are conveyed into the blood, while the dregs are carried off; for this, the intestine canal is given. Thus we see, that by this imperfect survey which human reason is able to take of this subject, man is fearfully and wonderfully made!

Who can behold the human structure in all its complex parts; witness the perfect symmetry which mingles in all its mechanism; see the various members performing their respective

functions with such ease and harmony, and all concurring in the happiness of man, without breaking forth in exclamation, The hand that made me is Divine! A view like this should excite in us a deep thirst for a more perfect knowledge of the Author, and a stricter conformity to his Divine will in all things.*

SECTION IV.

OF DIGESTION.

By digestion we are to understand, the changes the aliment undergoes for the formation of the Chyle. The first part of the process of digestion is performed in the mouth. The food should be perfectly chewed or masticated, and impregnated by the Saliva, or the juices of the mouth. This fluid is a substance absolutely necessary to digestion. Those who do not chew their food sufficiently, and those who habitually spit out the saliva, generally digest badly, and are sometimes subject to indigestion. The use of saliva seems to be, to moisten the mouth, and to assist in reducing the aliment into a soft pulp, before it is conveyed into the stomach. The aliment after having been sufficiently divided by the action of the teeth, and softened by the saliva, passes into the stomach. After fermentation it becomes at length a very mild, sweet and whitish fluid, resembling milk; and is distinguished by the name of Chyle. This fluid is absorbed by the lacteral veins,

* When this section was put to press, this work was designed to be more anatomical than it is.

which convey it into the circulation, where it is converted into blood, and affords that supply of nutrition, which is required by the continual waste of the system. The digestion of aliment is more or less perfect and rapid, in proportion to the keenness of the appetite, at the time of taking food, the degree of mastication, and the vigorous state of the organs of digestion. The best rules to be observed, at all times, are to eat and drink only of such food, at such times, and in such quantities as we are convinced by long experience agrees with our constitution; to retire to bed and rise early; take proper exercise in the open air, and especially, to keep the mind diverted and in as easy and cheerful a state as possible. The observance of these directions is not only the secret of perfect and easy digestion, but even of health and long life. *Of indigestion.* The stomach becomes debilitated and disordered, when burdened with food which it is unable to digest. Excess of food not only enervates and improperly distends the stomach, but the part which is not digested in the proper time actually creates a fever in the stomach and bowels, impedes perspiration and the circulation of the blood, as well as impairs every vital energy.

The symptoms of indigestion appear in a great variety of forms. The most common only shall be described; which should be regarded as harbingers of disease and death! They are, loss of appetite—the mouth and lips becoming parched and furred, debility at the stomach, or in general, a foul stomach, headache, burning

and throbbing of the temples, weak or sore eyes, languor, discontent, melancholy, watchfulness, and troublesome dreams, dizziness, absence of thought, fainting, cholics, shortness of breath, flatulence, frequent cold chills in different parts, coughing, occasional vomiting, tremors, palpitation of the heart, convulsions, pain in the stomach, left side—a pale and emaciated countenance, eruptions of the skin, &c. These are a few of the indications of the abuse of the good things of life. Though these symptoms are sufficient of themselves to render life a burden, yet they are but faint preludes to an endless catalogue of diseases, which cut short the hopes and lives of unfortunate sufferers sooner or later, if not prevented by abstinence.

SECTION V.

REGIMEN.

RULES FOR DIET.

The human frame may be compared to a watch, of which the heart is the mainspring, the stomach the regulator, the food and drink the key, by which the machine is wound up. Hence, according to the kind, quantity and quality, and proper digestion of what we eat, will be the regularity of the pulse and the action of the system in general. The stomach may be said to be the centre of sympathy. If the minutest fibre of the human frame be impaired, notice of its injury instantly arrives at the stom-

ach, which is disturbed in proportion to the importance of the suffering member and the degree of its injury. If the body or mind be impaired or fatigued, the stomach sympathises. From these circumstances, we infer its delicacy, and the great necessity of taking only such food as we know to be nutritious and easy of digestion.

If we wish for the pleasures of a long and healthy life, we must not forget that nature, time, perseverance and patience, are the four great physicians; that temperance, in food, consists in a regular, simple diet, limited and modified by an experience of what is proper to repair the wastes of nature, and to preserve the mind vigorous and tranquil. Let it be remembered that those who keep in mind these considerations, and observe the rules they imply, will ever be prepared to engage in their studies or business with cheerfulness and delight; sleep tranquilly, rise refreshed, and be free from dullness, despondency and pain; or as Pope beautifully express it,

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.
But health consists with temperance alone;
And peace, oh virtue! peace is all thy own.

The quantity of food necessary to answer the demands of nature is quite small, compared with what is usually taken. Our bodies are strong and healthful in proportion as our food is nutritive and properly digested. If therefore it is unwholesome, ill prepared, or taken in such

quantities as to overload the stomach, the body languishes, and is exhausted even in youth; the strength and faculties daily decline, and the body at last sinks under the painful sensations, attendant on a state of decay. Some persons suppose that they shall possess the best health and spirits when they take the most food and sound sleep. It is so with brutes only.

Some temperate philosophers have defined the exact quantity of food which they found most healthy. They have placed the maximum quantity of solid food, to be taken daily, between fourteen and eighteen ounces. But the quantity and kind of food, suitable for any person cannot be designated in particular. For the constitution of one person may require more than that of another. And food that is nourishing to one, may be destructive to another. Those who exercise little should diet sparingly, while those who are healthy and exercise much, may eat more.

Our food should always bear an exact proportion to the state of our health and the degree of exercise we take.

It is the opinion of some physicians, that the only rule by which we can be guided, is an attention to the calls of appetite. However this holds in the case of those who are healthy, it is probably a bad rule for the feeble and declining, and for sedentary persons in general; for such are well known to have false appetites frequently, which, when gratified, weaken and overload the stomach.

We should always rise from table with re-

vived spirits, without an inclination to sleep immediately after meals ; which shows we take too much food.

Persons out of health, should, as a general rule, rise from the table, with an inclination to eat more food.

It has become customary with some to eat five or six times in a day. Three times is better than oftener. If food is taken oftener, it should be in small quantities. When the stomach is full, we ought to avoid taking food, even at our stated meals. Some stomachs will not begin to digest beef, and many other kinds of food within two or three hours after reception. This may suggest the propriety of considerable intervals between meals.

Food should not be taken in small quantities before we sit down to take our meals, for this small portion of food produces a most unhappy effect, by engaging the powers of digestion, and allaying the appetite ; thus we lose the relish of our food when we attempt to eat.

We should never exercise immediately before meals, nor suffer any anxiety of mind, which seem to prevent the natural action of the stomach on the food. Nor is it less injurious immediately after ; for unless the body has more or less rest, there can be no perfect digestion. This we know by experience ; And the hint may be taken from brute animals, which, in obedience to instinct, incline to repose immediately after they eat.

Nothing conduces more to health than plain food, with proper abstinence.

Our supper should be made on light food, or that which we know is of easy digestion. Those who eat hearty suppers, and retire soon after, are generally troubled with restlessness, bad dreams, nightmare; and rise in the morning, gloomy and spiritless, afflicted with the headache, and loss of appetite; and are often subjected to depression of mind during the day.

It is better to eat too little, or too much, than too fast. Eating fast not only distends the stomach, but the aliment is not sufficiently masticated, and passes into the stomach without a proper mixture of saliva; both of which circumstances are very unfavourable to complete and easy digestion.

It is proper to eat in cheerful company; for then food is better relished, and we are inclined to eat more slowly, and the mind is more serene and easy.

Sleeping after dinner can be recommended only to the aged and sickly; which should never be continued longer than an hour. It is hardly necessary to say, the healthy, temperate man, never feels disposed to repose, after meals.

Too long fasting is destructive to health; wind accumulates in the stomach, especially of the aged, which produces a distressing flatulence, languor, faintness, giddiness, palpitation of the heart, &c. Five or six hours is as long as any person ought to remain without eating.

A great variety of dishes ought never to be eaten at once. For those who feed on many luxuries at one meal, eat after the appetite is

satisfied ; more than this, the stomach will not easily digest many sorts of food together.

All pickled, or smoaked, or salted, or high-seasoned food is unwholesome.

SECTION VI.

OF ALIMENTARY SUBSTANCES.

PERFECT health gives new charms and value to all the enjoyments of life. It is therefore the wisdom, as well as the duty of man, so to regulate his passions and appetites, that they may promote and invigorate health. While the season clothes our fields with plenty, while we have served upon our tables the rich luxuries of both hemispheres, surely we cannot forget, that the greatest blessings cease to be such, when abused. The good or bad state of the health, the degree of harmony or discord which reigns in the functions, depend in no small degree upon the proper choice of the aliment. It seems, then, of great moment, that we have a just knowledge of alimentary substances, in respect to their wholesome or unwholesome qualities generally ; to attempt to go beyond this would be improper, especially in this work.

ANIMAL SUBSTANCES.

ANIMAL food is much more nourishing than vegetable ; it repairs and supports the energies

better, and in this respect, it appears to be congenial to the nature of man. But its excessive use without a proper mixture of vegetables ought to be avoided, for it creates too much blood, and increases the tendency of the humoural system to putrefaction. Persons, possessed of intense vital energies, have less to fear, than those of weak constitutions, from this aliment, though a mixed regimen of animal and vegetable food, is preferable for all persons.

Of Milk. This nourishing aliment is the earliest food of man, and is most proper for youth. We may judge of the quality of milk by the taste, smell and appearance. It should be of a sweet taste, without odour, and white. When milk does not possess these qualities it usually digests badly. It is useful especially to those, whose digestive organs are weak, in cases of exhaustion, phthisick, &c. Milk is not adapted to the feverish, flatulent, thirsty; or to those who are often afflicted with the headache, or lethargy and gloom. It cannot be recommended to the student and sedentary, except in small quantities. Nor can it be sufficient for the labouring man, whose powerful energies require something more substantial, excepting at supper. Butter and cheese, generally, should be taken in small quantities; for they possess at once all the good and bad properties of vegetable oils. Roasted cheese is exceedingly difficult to digest, and is said to give a foul breath.

Of Beef. Beef affords much animating and healthful nourishment. No flesh is equal to

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that of a bullock of middle age. Veal is more tender, lighter, and digests more easily, but is less nourishing.

Mutton is a wholesome meat, which is, in its best state, between three and six years old, and when fed on elevated, dry pastures, or by the sea shore.

Lamb is an exceedingly light and healthy food, very proper for persons of delicate health.

Pork affords a nourishment peculiarly proper for strong and robust men, who are habituated to laborious and violent exercise ; but it is not so proper for debilitated persons, and those who lead a sedentary life. The flesh of the pig is more difficult to digest, and less healthy. Swine which are kept in pure air, and which have access to running water, are much more healthy, than those that are kept in sties.

Venison, and the flesh of the hare, contain much fine nourishment.

It is an old rule, that meats should be cooked dead, and vegetables alive.

Most kinds of fresh meats are more wholesome when cooked rare ; for then they retain their nourishing juices.

Roasting or broiling is far preferable to boiling. Flesh, by being boiled, is much deprived of its virtues, as we may clearly see by the rich broth that is retained in the meat, when it is roasted, broiled or baked. But the process, called stewing, is preferable to all others, and best calculated to preserve and concentrate, the most substantial properties of animal

food. It is believed that one pound of flesh, cooked in this way, affords as much nourishment as two or three pounds when boiled.

OF FISH.

The flesh of the greater part of fish, is tender and easy to digest, but it is not very nourishing; and does not repair our energies, so much as that of beasts or birds.

Fresh fish of all animal substances is the most putrescible. Many kinds of fish are best when dried and salted.

Smoked and salted fish afford but little nourishment.

Oysters, eaten raw, are healthy for most persons, but less so when boiled.

Clams are not of a very healthy nature; nor are lobsters, unless eaten very soon after they are taken from the water.

VEGETABLE ALIMENT.

Bread has been justly called the staff of life, and makes part of the diet of all nations. It is to be much regretted that we generally use it to such an excess. Bread made of fine wheat flower, though more palatable, is less nutritious, than that which is coarser, or mixed with other flour. Probably the most substantial and wholesome bread, for people in general, is that made of meal and flour, denominated *indian bread*.

Bread should never be eaten when dried up, nor when it is warm, I mean just from the oven, for new bread is to weak stomachs, near-

ly indigestible. It becomes like paste; we can better conceive of this, by putting warm bread into warm water, which condition is analogous to its state in the stomach, where it soon changes into a glutinous substance. Bread, the most perfectly made, is light, and rather moist.

Fruit of most kinds, to all people, is wholesome, no less so to the sick than to the healthy. All acid fruit, as currants, &c.; cold fruit, as cucumbers, &c. and unripe fruit, may well be avoided.

SECTION VII.

OF DRINK.

DRINK is perhaps as necessary to the support of animal life, as food; for it is indispensable to the solution and digestion of food. Sedentary persons doubtless often become diseased, because they neglect to take a proper portion of drink. Those persons who seldom feel thirsty, must not depend on the calls of appetite, to direct, but drink often in small quantities. A proper quantity of drink tends to clear the blood of the acrid particles generated in it.

Pure, fresh water, seems designed for the drink of man, and of all other fluids takes the lead. It gives tone to the stomach, and thence to the whole system; it aids digestion; furnishes a necessary vehicle to the humours, and dissolves the excremental matters. Drinkers of water usually have an excellent appetite, di-

gest well, and reach a good old age, exempt from the infirmities to which others are subject. The most pure and healthy water may always be distinguished as follows. It is limpid, colourless, inodorous, and agreeable to the palate, though nearly tasteless; it is soon heated and as soon cooled; it dissolves soap readily, and cooks quick.

Cold water, says a worthy Physician, is salutary in coughs and inflammation of the breast; also in fevers, excepting in cases of cold feet. It is very useful in billious affections, in excruciating pains of the head, in spasms, &c.

It is with water as with most other salutary things; it is good as long as used with moderation, and cannot be abused with impunity.

Water drunk to excess, in warm weather, sometimes occasions dropsies, acute diseases of the chest, such as the pleurisy, &c. Our own observation has taught us the pernicious effects of drinking water to excess, when the body is heated. Many have in this way been deprived of life, in the midst of health. Water may be taken in larger quantities when we eat, than at other times. The proportion usually recommended is as two to one; if our food is very dry, it may be proportioned as five to two; five parts of our aliment drink, and two, food; it is impossible to state any fixed proportion. It is very unseasonable to drink much, immediately before we eat, or just before we retire to bed. To drink much while eating disturbs the stomach and renders it incapable of receiving its proper quantity of food.

Cold and warm substances taken together impair the teeth and palate.

Milk and water is believed to be a very healthy beverage in hot weather.

Spruce and hop beer, next to water, is the best drink used; it is both nourishing, and strengthening, and acts as an agent to correct the blood. It answers the best purpose in hot weather, of any beverage; for it effectually allays thirst, when it is properly made.

Ale is exceedingly nourishing, especially to persons of feeble, emaciated habits; and is no less so for labouring men.

Cider is also wholesome and nourishing, after it has undergone a proper fermentation; but it should be avoided when new; in this state it produces cholic, and other diseases of a pituitous nature; which frequently prevail among those who use it. The habitual use of wine cannot be recommended. Ardent spirit should in general be used only as a medicine. Such are its destructive effects on the constitution of man, that any considerable use of it destroys health and life, in a little time. I shall say more on intemperance in its proper place.

Of Coffee and Tea. A temperate use of coffee is certainly recommendable. Coffee excites the action of the stomach and nerves, and accelerates the motion of the blood and the secretions. It keeps off sleep and promotes the dissolution of the aliments in the gastric juice, and thus aids digestion. Its good effects do not cease here; it even electrifies the mind itself; it excites the animal functions, puts in play

the springs of the memory, warms the imagination, and quickens thought. It is particularly proper for studious men, and those who lead a sedentary life ; for persons affected with humid asthma, and in all cases of relaxation. But it is injurious to youth, to sanguine temperaments, to the bilious and to the meagre, and to those whose fibre is hard and irritable. It enlivens and irritates the nervous system, and increases its sensibility. There are some who are rendered paralytic by its immoderate use.

It is most certain, that, while a moderate use of coffee purifies the blood, by a mild agitation; dissipates the heaviness of the stomach and sharpens and emboldens the mind ; an improper use of it destroys the nervous sensibility, and at once obscures the most brilliant mind, and renders the body feeble.

Tea, especially strong tea, is less to be recommended than coffee, nor are its effects less destructive on the physical and moral system. Very warm coffee or tea in large quantities is ruinous to the constitution; they relax and debilitate the stomach and bowels, and predispose them to flatulency upon the smallest occasion. The palate becomes impaired, and the energy of the digestion lost. Those who will drink strong coffee and tea, may diminish their bad effects by diluting them largely with sugar and cream. It is the opinion of learned naturalists, that we have a variety of plants infinitely superior to that of tea or coffee. Such as the strong, spicy, and balsamic plants; the leaves of which may be dried in the shade.

Chocolate, boiled with milk and eggs is in a measure nourishing, yet the spices with which it is mixed, such as cinnamon, cloves, musk, vanilla, &c. make it more heating and less wholesome. Chocolate taken often is not at all to be commended. The most obvious evil, which results from the habitual use of chocolate, is, that it thickens and clogs the blood, which occasions the headache, lethargy, irritability and uneasiness, and disagreeable eruptions in the face. Thus I have endeavoured to point out briefly what are wholesome, and what are injurious, among meats and drinks.

SECTION VIII.

THE FATAL EFFECTS OF INTEMPERANCE IN THE USE OF ARDENT SPIRITS.

I AM called to present before you a picture, unlike most others, for it has no light side ; a picture horrid as it is, which is drawn with no other colours than those of universal experience.

Drunkenness is a growing, and alarming national evil, which from time immemorial, has swept along, with a step as steady as time, and with an appetite as keen as death, overthrowing populous cities and republicks, and has come down to us with all its dread malignity. Already the symptoms of approaching death are upon us ; and we are rushing into the same gulf of licentiousness where they expired !

To every citizen of the United States, this subject sounds an alarm. Shall we remain unmoved, while we behold a moral disease, like a bold invader, at the vitals of the community, without an effort to devise a remedy? Shall it be thought too late, to make such an attempt? Then our ruin is inevitable!

But let us bring this subject home, and examine, in particular, its moral and physical evils. Wine is a slow poison, which seizes directly upon the vitals, and sets them on fire. But a small proportion of those who are cut off by this vice, are free from the various diseases which drunkenness introduces. Languor, nausea, indigestion, trembling, bloating, inflammation of the bowels, and pains in the limbs, are only some of the milder evils. There are others of greater malignity, such as dropsy, palsy, consumption, epileptic fits, which end in death.

Drunkenness not only introduces many painful diseases, but numerous vices. The soul becomes in a little time dispossessed of all those pleasing qualities, which in a measure constitute its own happiness and that of others. All love, sympathy and respect, even for the nearest friends, disappear. The wretch at length falls into satiety, and dies with the powers of his mind totally exhausted. Some die by distraction, some by raging frenzy, while others fall away by the slower process of jaundice, dropsies, consumptions, ulcers, &c. but their end is more generally sudden and awful.

What objects of pity are these, sunk, alas,

beneath the brutes that perish! Excessive drinking spurs the fancy beyond the control of the judgment; gives reins to the numerous passions, and permits them to range uncontrolled. A man in this condition, may be compared to a ship at sea, amid storms and tempests, without rudder, chart, or compass; and swayed only by the chance of tempest and tide; until at last it dashes on rocks, founders in quicksands, or is sunk in the bosom of the ocean! In short, drunkenness expels reason, drowns the memory, dissipates the body, inflames the blood, diminishes the strength, defaces beauty, causes incurable wounds, bewilders the senses, is a thief to the purse, a destruction to the soul, the beggar's companion, a wife's woe, and children's sorrow; it makes a man a beast and self murderer, who drinks every man's health but his own!

Drunkenness is called *a vice*, but its name is Legion! Disgrace, profaneness, gambling, lewdness, poverty, brutal stupidity, raving distraction, despair, murder and suicide march in its train!

I do most sincerely believe that intemperance has destroyed more lives, alienated more property, demoralized more persons, broken more hearts, and sent more souls to perdition, than all other vices!

I have seen dispositions gentle and lovely as that of the lamb, changed into the ferocity of a tiger. I have seen conjugal, parental, filial, and fraternal love and affection extinguished in the soul. I have witnessed the eloquent

tear and sigh of the widow and orphan. I have seen children crying for bread and shivering with cold. I have known the thief and robber, the prostitute and assassin darken the night with their crimes. And I have seen also, the aged parents weep at the grave of an only son, and refuse consolation because they were bereft of the only support of their age ! And for what is all this distress and woe ? Alas, in all this there is solemn meaning ; it is not visionary ; would to Heaven it were ! No, these are some of the distressing vouchers of the ravages of drunkenness !

Let this subject come nearer home, with all its interest to our own bosoms.

Peradventure, my reader may be so unfortunate as to have attested experimentally the sad consequences of the vice I have described. If so, forgive the warning voice of a friend, who feels a deep solicitude for your welfare. Harken to the calls of reason and conscience before it is too late ; lest by disease you are thrown into the cold arms of death unprepared and unlamented ! Flee from this dark assassin, who has drunk the blood of thousands, and waits thy downfall ! Be assured, no flight can be too speedy, no conquest so glorious ! If you overcome, it will be a struggle not less difficult than that of Alexander or Caesar !

Are you a parent ? Behold in pity, that disconsolate, bosom-companion, from whom sleep departs ; who breaks the stillness of the midnight watch, with sighs and groans for you. Think for a moment on your tender offspring,

whose faces once beamed with joy and delight, but whose happiness you blast, and whose opening prospects you defeat !

Are you a young man ? be intreated to stop and reflect—Can you bring down to the grave, the grey hairs of your venerable parents ? Can you see your sisters weep over you with such pathetic tenderness, for your vices ? But this is not all ; society feels your loss. On our young men will soon devolve offices of the highest trust. The venerable pillars of society will soon crumble away to dust. Who, then, shall bear the sacred ark of our Liberty ? who shall stand up in their stead, and like them firmly and zealously hold the reins of our Government ? Will drunkenness qualify us for this ? Will it enkindle in our bosoms the pure fire of patriotism ? Break, then, the deadly enchantment ; for there is no compounding in this case ! A resolution must be formed, and perseverance will alone insure its execution ! Thus, you will escape ten thousand torments, and gain as many honours and friends !

Reader, this day puts it in your power to break those bonds which captivate the soul, and render it the receptacle of woe. This day wisdom holds out the keys of virtue and happiness. Then, open the treasures, and possess yourselves of all that makes life worth a single wish ; all that makes a death bed soft as down, and robs the tomb of its menacing aspect !

But I forbear—

My reader, while he has passed over, with me, in his mind, the monuments that tell what

ruin excess in ardent spirits has achieved in the world; while he has seen it sweep along like a mighty inundation, down the stream of time; burying beneath its wave, not only the tender flower, but the majestic pine and cedar; while he has seen it plunge the fatal dagger into the bosom of innocence, and witnessed the tear of adversity and woe; while he has seen the brightest sun set at noon; and the most precious shoots of genius, instead of putting forth blossoms and bearing fruit, blasted in the very bud, he has been ready to inquire with deep anxiety—*is there no remedy for this dreadful disease!* Yes, the angel of mercy draws near with his healing balm, and waits to bid disease throw off its shackles, and health again return. And it is this angel too who wields the sword of justice, ready, if we refuse to accept, to execute the fatal deed! We are to make an effort for ourselves. Who has a single spark of philanthropy that can remain indifferent in this cause. Let neighbours feel the ties that bind them, man to man, and immediately go to the house of intemperance, and affectionately entreat of them to have respect to their best interest! The alarm is given to you, officers of the publick, the appointed guardians of our laws and welfare; no longer shrink from your high trust; no longer suffer our laws to sleep in the statute book. Will you say they *cannot* be executed? They *can* be executed. 'They *must* be executed, or by an unalterable law of Nature our country is doomed to ruin! Unsheathe that sword, which has

long since ceased to be a terror to evil doers. Where is that stern virtue of our forefathers, whose frown was so efficacious to suppress vice? Where are those venerable magistrates whose purity in principle and decision in action gave dignity to office, and energy to laws?

Our next dependance, for the suppression of this vice, is on Preachers of the Gospel. But we are gravely told, by some, *this is not a popular subject for the minister*. Could such go and stand aloof at the world of despair; and see there, souls once under their charge, but, who never heard the wo denounced against the drunkard; hear them weep and wail; and lament the unfaithfulness of their Preacher; see them tortured with that keen despair which has no voice the wo to tell; methinks, they would forget the emptiness of popularity, and return to tell, in publick and in private, such of their flock as are intemperate, that the stream on which they are embarked falls into the bottomless pit! And they would not only speak, but they would strive with all the powers and faculties of their nature, to snatch them from their danger! Then, let them carry their case into the house of God, often entreat the prayers of the church for them; remember them often in their closets; and in a very little time, they may be instrumental of more good, than in a whole eternity of popular eloquence.

Finally, let Societies be formed, that will enter into articles of agreement, to discontinue, in their families, the use of strong drink.

Let there be a law that no drunkard shall be considered eligible to any office of trust. Let a drunkard be esteemed, as in France, at once discarded and deplored by all, until he reforms; let him have no seat in polite and respectable company.

Let those who hire labourers, offer those who do not use ardent spirits, more wages than the intemperate. Let the number of our taverns and ale houses be lessened.

Let there be in every town, &c. a committee, who will faithfully and affectionately deal with every intemperate person.

Let duties be laid on foreign spirits.

Let physicians, and all, deal plainly with such as may be influenced.

But above all, let the intemperate, while others are labouring for their good, LABOUR themselves.

Set death and a long Eternity before you—
Pause—

When you feel a desire for drink return, remember, that this is only the charm of an enemy whose withering touch is death. It may be proper for all, who feel a desire to take ardent spirits habitually, to associate such consequences as these, with the desire—Widows and orphans, loathsome diseases, mortgages, constables, beggars, idiots, maniacs, murderers, the prison, the gallows, and a lost soul! These may cause you to loath the drunkard, as much as the consequences which follow drunkenness.

Forget not the power of habit; which at first binds, as with the spider's web; but soon, with

heavy chains. The sturdy oak, which, a little while ago, might have been destroyed by the feeble insect, now remains firm amidst the vehemence of beating storms and tempests.

How humbling, amidst all the animate works of God, to behold perfect obedience ; all cheerfully performing their respective offices, man alone excepted ! What, shall man, the most noble work of the Deity ; who stands on his proud eminence and looks down on a subject world ; who may ascend the ever burning arch of fame, and inscribe there the letters of his immortality ; who, indeed, is endowed with an emanation of the Divinity which does not descend into the abyss of the tomb, but which may rise to brighter glory, and new perfection, as long as God exists ; Ah, shall he, thus exalted, degrade himself below the brutes that perish ! Shall so loathsome a practice as drunkenness extinguish the bright fire of so mysterious an existence in the very dawn of its career ? Forbid it, Mighty God.

SECTION IX.

ON SLEEP.

If we properly contemplate the short period of life, in which we can be active and useful, after deducting the years of infancy, childhood, the decline of old age, the time of sickness and necessary repose, we shall, most certainly, set too high a value on *this* short space, to spend any part of it in unnecessary sleep.

Sleep and wakefulness are in the same relation to each other as exercise and rest. The hours of wakefulness always suppose a certain degree of activity; all the natural processes, digestion, the preparation of the chyle and blood, assimilation, secretion, excretion, go on then more vigorously, and would soon exhaust their powers, if sleep did not restore to them the beneficial and indispensable supplies.

Sleep is certainly necessary to health and existence; and it is a fruitless attempt to deprive ourselves of the requisite portion of this refreshment; as some, being influenced by a mistaken zeal, have done; nature will maintain her laws in spite of our efforts to subvert them. To continue in a watchful state beyond a proper time, consumes the vital spirits, disorganizes the nerves, and causes many unhappy sensations. On the other hand, excess of sleep is attended with consequences the most destructive to the body and mind. The blood circulates more slowly, and remains long in the head and heart; the memory is enfeebled, and the unhappy victim falls into a thoughtless, lethargic state, by which sometimes the springs of sensibility are entirely destroyed.

The most proper duration of sleep, is generally thought to be between six and seven hours.

Sleep should be promoted by the most perfect tranquillity of mind, by the absence of every stimulus to the body, by silence and darkness, and by a complete rest of the senses.

Persons in health seldom dream, or rather

do not remember their dreams; except when much fatigued or when the mind is troubled.

Certain dreams have been thought to be ominous of prosperity or adversity, according to their nature; but the present generation are generally better informed, and consider dreams only as sports of fancy, let loose from the control of the judgment.

Much depends on the manner in which we take repose. Many people lie on their backs with their arms over their heads; this prevents the circulation of the blood to the arms, and is often attended with serious consequences. Reposing on the breast is also hurtful. The most preferable position is on one side, with the body nearly straitened, and the head a little raised. Invalids, may prefer to repose on the left side; to persons in health it generally makes no difference on which side they rest.

Sleep ought never to be excited by taking any of the preparations of opium—they are extremely injurious to the stomach.

Bed-chambers should be daily ventilated; they should be in a second or third story, if in large towns or cities, in order to be retired from all noise.

It is extremely hurtful to health, to reside in the same room in which we sleep.

SECTION X.

ON AIR.

OUR Beneficent Creator has furnished us with lungs, which extract nourishment from the various kinds of air, as the stomach does from the various kinds of aliment. Hence the importance of preserving pure air around us.

The morning air is always the most pure and healthful, but the evening air is unwholesome ; which circumstance should induce us to rise and retire early.

Dwelling in the immediate vicinity of lakes, ponds and fens, or near any stagnant waters, should, if possible, be avoided.

Damp, south winds ; cloudy, cold air ; or sudden transitions of heat and cold, have a powerful influence in producing rheumatism, catarrh, fever-ague and defluxion.

The health of any place may be determined by the water ; for, as the best water is tasteless, so the most salubrious and healthy air is without odour.

Dr. Franklin supposed that a man destroys a gallon of air every five minutes ; if this be the case, great caution is necessary that our rooms be well ventilated, especially in large assemblies, and in warm weather. The only reason why so many faint in crowded rooms, is because the air by inspiration, loses its spring and becomes putrid.

The practice of leaving windows open by night is dangerous, and in some instances has proved fatal ; by suddenly checking perspiration.

Air that is very dry, and that which is very damp are equally hurtful ; the most favourable air is that which holds a small quantity of water in solution. Islands and peninsulas have, in all ages been the abodes of health and old age.

The frequent deaths occasioned by going into deep wells, mines, caves and cellars, in hot weather, are sufficient admonitions against this practice.

SECTION XI.

ON EXERCISE.

MAN is not born for idleness ; nature in her bounty has destined him to labour. Health is only supported by the free circulation, and the just reparation of the energies. Every thing which obstructs *these*, deranges the animal economy. Every thing which promotes the regularity and harmony of these, by maintaining a just equilibrium in the principal centres of sensibility, establishes health. Such are the effects which action and inaction produce. The former fortifies, the latter debilitates the body.

Too violent exercise, and the want of it are attended with equal disadvantages.

By exercise bodily strength is increased ; the circulation of the blood and of all the other fluids is promoted.

The most salutary exercise is that which brings into action the greatest number of parts, and which is proportioned to the energies of the person. Such are walking, riding on horseback, hunting, and playing at ball.

Riding on horseback, is a valuable kind of exercise, to those who can bear it; it gives a salutary shock to the whole system, which causes a happy circulation; it gives exercise to the stomach and those parts which receive little or no benefit from most other kinds of exercise.

Playing at ball is an excellent, and should be a popular exercise among all classes of students. This kind of exercise, if I am rightly informed, is universally adopted in all the departments at Cambridge University, England.

The effect, produced by this exercise, is so happy, that it is a matter of regret, that it is not more adopted in our colleges and seminaries of learning. This exercise at once unbends the mind from its former pursuit; invigorates the body, promotes a free perspiration, exercises the muscles and joints, and what is still more necessary, it excites internal perspiration.

Walking is doubtless the most salutary of all, as an habitual exercise. The best walk for health is in the country, surrounded by a variety of rural scenery, in pure air, and in cheerful, social company.

It is very proper to change the directions often, so as to give a greater variety, which tends to divert the mind.

The mind ought always to be preserved cheerful and elevated; and totally unbent from all study and deep meditation in times of exercise.

The position of the body, is a circumstance well worth the attention of every person. Whether we walk, sit or stand, an erect posture ought always to be maintained; which is so materially connected with health, and so wisely intended as a firm and graceful attitude, that I shall illustrate its importance.

If we suppose a line to fall perpendicularly from the crown of the head, when the body is erect, between the heels, we see exactly its centre of gravity; and that this is the only attitude, of which we can conceive, in which all the parts of the body afford each other such mutual supports. But if we suppose the body inclined forward, the line of direction shows that the basis, or centre of gravity, is also removed forward, according to the inclination of the body, which without some support, causes the body to fall. Fancy, for example, the mast of a ship; if it stands perpendicularly, it is supported by its own gravity; but if the ship *careen* over, the mast is no longer supported by its own gravity, but, by the shrouds—we see one shroud stretched, the other relaxed. So it is when we sit or stand erect; not only the gravity of the body causes us to remain firm, but every bone, muscle, and even the flesh, assist our posture. If we sit bowed forward, the arteries, veins, muscles, &c. are,

on one side, improperly extended, on the other too much relaxed, as in the case of the shrouds of the ship. Hence by continual bowing forward, the stomach becomes debilitated, for the blood which should remain in one part, is propelled forward, which greatly distends the vessels in the stomach; besides, this unnatural position impedes circulation through the system. The habit of bowing forward, from which few students are free, has often destroyed the best health, and hurried many to a premature grave.

Fencing, is an exercise well worth the attention of every person, of a sedentary life; it excites insensible perspiration in the stomach.

Passive exercise, as riding, sailing in pleasure boats and swinging are recommended to the infirm and feeble; if they can bear neither, exercise by friction with flesh brushes, or with flannel cloths, should by all means be used.

Exercise should be taken as often as three times every day in open air. Many people require, at least three hours exercise a day, while others need no more than two.

Every student ought to feel himself under *indispensable obligation* to spend regularly, a portion of *every day* in some agreeable exercise.

Teachers of schools, may do much for the health and improvement of their pupils, by making habitual exercise a part of their duty.

Ladies, unemployed in active business, no less need exercise than gentlemen, and it is

certain that many fall into decline, through the neglect of it.

We have arrived at an important point when we consider exercise as one of the few golden cords which bind us to the charms and enjoyment of health and happy life.

Exercise ought never to be violent or so protracted as to be fatiguing.

Those who live in large cities would be greatly benefitted by daily walks into the country. The pure air which we breathe, the sweet perfume that the plants and vegetables exhale when vegetation is in her full bloom; and the agreeable diversions which the aspect of simple nature produces, diffuse a pleasant sensation in the organs; and contribute not a little to maintain health.

SECTION XII.

OF THE PASSIONS AND AFFECTIONS OF THE MIND.

THE health and happiness of man depend much on the cultivation of the affections.

A perfect control of the passions, is attainable only by long and unwearied application. To hold the reins of our passions, so to express it, is no less than to possess one of the most signal characteristics of a great and noble mind.

The mind should ever be preserved tranquil, lest it be too much elated, or too much

depressed. It may seem strange, to some, that they are advised to guard against great elevation; but as irrational as it may appear, such excitement is no less than mental intoxication; for the mind sinks as much below its proper medium afterwards, as it arose above. There is not, however, so much danger of great elevation as of dejection; for the mind seldom continues long in this state. Joy expands and raises the mind; but melancholy, sinks it into dejection and despair. Hence, the great necessity of unwearied moderation, lest the passions go to excess; which never fail to impair the health and mar our happiness, in proportion as they are indulged. This caution cannot be too strongly impressed on the mind, especially of youth.

We have minds that are susceptible of enjoyment, or of grief and despair, in a degree corresponding to our cultivation. Hence, the mind changes from indifference to concern, from concern to vexation, from vexation to sadness, from sadness to melancholy, from melancholy to grief, from grief to distraction, from distraction to despair, and from despair to the most intense of all finite tortures, *agony*. The opposite passions change with the same accelerated vigour. The different states are gaiety, cheerfulness, mirth, exultation, rapture and ecstasy.

Habitual joy and serenity, arising from the perfection, rectitude and due subordination of our faculties, and their lively exercise on objects agreeable to them, constitute mental or rational happiness. Joy, instantly enlivens the

whole machine with vivid sensibility ; the eyes sparkle, the action of the heart and arteries is increased, the circulation of all the fluids is more vigorous and uniform ; and it facilitates the cure of disease. On the other hand, sorrow, not unlike slow poison, corrodes the powers of mind and body ; it enfeebles the whole nervous system ; the heart beats slower, the circulation of the blood and other fluids becomes more inert and they frequently stagnate in their channels, and generate evils more serious than sadness itself. Indeed, the face at first turns yellow and thin ; the body and mind become exhausted ; the course of the blood through the lungs must be affected by frequent sighing ; the appetite and digestion become vitiated ; and thus arise obstructions, which produces disordered imagination, nervous fevers, and other similar disorders no less alarming.

Thus I have given a brief sketch of the destructive effects of the passions, when indulged to excess. The rage of the passions, in every age, has made distressing inroads upon society.

Anger is a strong passion, which results from the union of hatred and a thirst for revenge. When this horrid passion is most alarming, the body becomes convulsed, the face turns pale, the eyes sparkle, the members tremble, the heart palpitates and sends forth deep sighs or groans ; and the judgment loses its spring.

The examples of those who have died from anger, are not rare. Valentinian I, King Wenceslaus, and the Emperor of Nerva, each ex-

pired in a *fit of anger*. Anger, is a passion only to be conquered by the influence of a good education and sound morals.

Sadness, grief or slow chagrin and melancholy, frequently produce sudden death. Dr. Fernel died in a short time, from grieving for the loss of his wife. Pope Clement VII, Racine, and Marquis de Louvois, also fell victims to this passion.

The most happy and agreeable passions when indulged to excess, produce immediate death. Diagoras, expired with joy, at seeing his three sons return conquerors from the Olympic games. Sophocles, Polycrates, Chilo, Dionysius, and Pope Leo X, *all* expired with excessive joy.

Love is a happy passion; it is the soul in its most desirable state, which embellishes life and diffuses serenity over its horizon.

But immoderate love fills life with bitterness and regret; and gives birth to cruel nervous affection, such as melancholy, and sometimes awful catalepsy. Love is composed of several different passions—desire, hope, pleasure, jealousy, grief, and sometimes despair, compose its retinue.

What is denominated, disappointed love, is believed to be extremely destructive; and gradually darkens the fairest hopes of happiness and usefulness; and not unfrequently brings the unfortunate captive to the grave. So strong is the passion of love, says an elegant writer, that a strong attachment to a beloved object, has cured inveterate diseases, which

long resisted the power of medical skill. The martyrs to love I forbear to insert. The most effectual balm for disappointed love, is exalted ideas of virtue, magnanimity, and a generous self-denial.

Happy is he, who is persuaded that every excess in the passions is a *vice*, and in the pleasures a *disease*; who enjoys the advantages and pleasures of life, without seeking them with too much avidity; who regulates the motions of nature, according to reason; who delights to sacrifice the favour of fortune and honour to the pleasures of *liberty*; and lives in the bosom of pious *friendship*.

This is earthly happiness!

If I have succeeded in my attempt, I have proved, that it is no less important to attend to the management of the passions, than to that of the material system. We have seen that the mind and body are so perfectly tuned as to sympathise in the smallest discord in either; and that he who is *master* of his passions, has secured an advantage, which few possess.

He alone is a happy man, who has gained an ascendancy over every passion and lives in tranquillity. To him all the pleasures of sense open their rich treasures; the heart expands to every noble sentiment, and feels with intense delight its existence; that it is rational, active, pure, and immortal. If we suppose the soul endowed with piety, we at once arise to the extent of terrestrial enjoyment. For it is religion that sheds a bright radiance around

the passions of the soul, and causes them to kindle into a noble enthusiasm, which appears in pure benevolence and love, hope and joy. The mind thus happily disciplined, is disengaged from all vain desires; and while religious devotion fills the soul with peace and joy, the world recedes from the view, and loses its charms; and while the mind boldly soars to the bright world on high, it longs to drop this earthly tenement to dwell forever above where no passions discompose the bosom, but where ceaseless visions of Christ's love shall be participated.

SECTION XIII.

ON CLOTHING.

It is a subject of much importance, for the promotion of health, that we attend to the substance and form of our dress.

To follow the fashion of the day, is certainly laudable, provided that fashion does not endanger health and happiness. But it is a sign of the most decided weakness, and vanity for us to float along with those who seek no higher object than to appear gay and splendid, and who are thereby ultimately overborne with the current of disease and death.

Authors generally agree, in giving the preference to animal substances, instead of vegetable, for articles of clothing; and analogy seems

to help the establishment of this proposition—for wool or hair is the only covering of those animals which most resemble man. Experience, proves that wool, when worn next the skin, has many advantages over all other substances. Flannel, by its friction, occasions a gentle and beneficial stimulus to the skin by opening the pores. By its use animal electricity is excited, perspiration promoted; the perspirable fluids of the body are absorbed and again evaporated, on account of the porous nature of the substance. Flannel is very warm and retains the heat of the body; being a slow conductor of heat.

Linen cloth diminishes the electricity of the skin, from its compactness; retains too readily the perspirable matter or humours of the skin, and does not part with them so readily as woolen.

Woolen may be considered a perfect conductor of the perspirable fluid, and linen and cotton nonconductors; the former absorbs, and conducts off the fluid also; the latter absorbs and retains it. Hence, we may freely perspire in flannel, without danger, and undertake any exercise of the body without disagreeable sensations; but not so in linen, or cotton, which remain wet on the skin. The difference is, if we take violent exercise in flannel, perspiration is necessarily increased, but the perspiration is immediately communicated through the flannel, to the atmosphere, while the skin remains dry and warm. If we take the same degree of exercise in linen or cotton, perspi-

ration though increased, is retained in a fluid state, and remains in contact with the skin.

It is believed that many desperate diseases, especially among the common people, might be prevented, if more attention were given to the use of flannel.

In clothing ourselves, we should always be governed by our peculiar constitution and stage of life ; the climate in which we live ; and the season of the year.

The young generally need lighter clothing than the aged, or sickly. All persons may prefer woolen in spring, autumn and winter. Our winter dress should be assumed early in the fall and worn till late in the spring ; and it should be varied with the changes of the seasons.

As Clothes are worn to defend us from cold, &c. so they should be large enough to leave the body and limbs without improper pressure, and their motions perfectly free ; for those parts inevitably languish which do not enjoy a free circulation of the blood. So pernicious are some of the fashions of dress, in this respect, that many by adopting them, who might otherwise have enjoyed perfect health, incur disease, and not unfrequently, a premature death ! This is a melancholy truth, and is chargeable more to youth, than to age and experience.

People, generally, sleep under more bed clothes than conduces to health ; which practice occasions restless and imperfect sleep during the last part of the night. We doubt-

less, recollect instances when we awoke, and found it extremely difficult to sleep again. This restlessness was produced by the retention of the perspirable fluid; our covering becomes charged, and, by not suffering it to escape, occasioned uneasiness in the skin. As soon as you wake by this uneasiness, and feel no propensity to sleep again, spring out of bed, beat up and turn your pillow, shake the bed clothes and throw open the bed to air, walk your room until you sensibly feel the cool air, then return to your bed and your sleep will be sweet. Persons of sedentary habits should have their bed clothes often changed, especially when accustomed to a degree of fever in the night, during the heat of summer. No person, however healthy, ought to wear the same linen by night that he wears by day. It is hardly necessary to observe, that those who attend strictly to their health, will change their under clothing as often as their linen; at least twice in a week.

Those who observe the motto,—*always keep the head cool and the feet warm*,—will doubtless escape many painful diseases. Hence, it is improper to wear caps, or any thing round the head at night; for the head should ever be exposed to the pure air. The head is a very tender part, and it perspires much; when it is bound up with a handkerchief or cap, perspiration is in a degree checked; from which often arise, weakness, pains, eruptions, loss of hair, lethargy and at length stupor.

The head ought never to be covered in bed.

Persons afflicted with the headache are advised habitually to bathe the head in cold water, and avoid wearing long hair.

SECTION XIV.

ON BATHING.

It is a subject of the most deep regret, says an accurate observer of nature, that bathing has fallen into disuse in so many of the European nations ; and it is certainly desirable that this healthy practice may soon revive in all our towns and villages.

Horne Tooke calls bathing the remedy of nature's own invention, one always successful. The Russians, continues he, doubtless, owe their great longevity, their robust health, their security from mortal diseases and their happy and cheerful tempers, mostly to the baths they use on all occasions. Bathing for medical purposes, is a practice of great antiquity.

The Romans for more than five hundred years, had no other physicians but their baths.

The natural tendency of bathing is sufficient to convince us of its importance if we consider the salutary influence it has in rousing perspiration which is one of the most important of all exertions.

Bathing is an excellent specific for alleviating both mental and bodily sufferings. It not only benefits the body, by enlivening and rendering it more fit for performing its offices ;

but it also refreshes the mind; and spreads over the whole system a sensation of ease, activity, and pleasantness. It removes stagnation in the larger as well as in the capillary vessels; and gives uniform circulation to the blood. Bathing preserves that wonderful harmony in our interior organs, on the disposition of which our health and comfort much depends. It preserves the solid parts soft and pliable and renders the joints flexible. Hence it protracts the season of active life and excludes many infirmities from old age.

The cold bath produces an instantaneous shock through the whole system which expels the heat from the surface of the body, hence that exertion of the vital energies to counteract the shock and restore the lost quantity of animal heat, which is called reaction. It will be seen that while the body is placed in these critical circumstances, for a few moments, a considerable impression must be made on the sentient system, or the brain, as well as on the whole body.

Every cold bath applied to the whole system, should be of very short duration. Since much depends on the first impression the cold makes on the external and nerves, we should plunge into the bath; for in this manner the impression is uniform; effect is produced all over the body. Thus the blood is not driven from the lower parts to the brain, as when we enter the bath slow and timorously.

The morning is the best time, unless we bathe in a river, in which case the afternoon

is preferable, when the weather is warm. Baths should never be taken just after food.

Moderate exercise should precede and follow bathing.

Showering is many times more salutary than immersion. The most healthy temperature, for the cold bath, is 40° Fahrenheit. If the degree be 35° , invalids should not stay in the bath to receive more than two shocks; if it be from 50° to 60° they may receive many. If the bath and atmosphere be 62° , much exercise may be taken even to profuse perspiration. When the bath is 35° or 40° it should not be taken oftener than twice in a week. The best rule for all temperatures, is, never to stay in the water until the glow of the shock be abated; or especially until the extremities begin to chill and turn purple; in the last case the object of bathing is totally defeated, and we experience harm rather than benefit. No person ought to bathe without measuring the temperature with the thermometer. All physicians agree in recommending the bath to students.

Persons of nervous systems and those affected with many complaints of the head, will find material, and in many instances immediate relief from the use of the bath. Also persons subject to melancholy, especially, when it proceeds from hereditary disposition; intense thinking and study; and such as are subject to violent passions of the mind, as joy, love, anger, grief.

Bathing is recommended in the first stages

of melancholy, as when we feel timorous, fretful, fickle minded, fond of solitude, captious and inquisitive.

Persons in the higher stages of melancholy, fancy themselves poor, or lost in deep deserts, imagine they are forsaken by their friends—when they sleep their dreams are awful, and they often wake in tears; and sometimes think themselves dead. In this dangerous disease of the mind the bath has done great cures; and is recommended as one of those general remedies to which there are but few exceptions. The warm bath is also found efficacious in the various stages of melancholy.

Bathing, properly regarded, cannot be too much recommended, to persons of all ages; the mere pleasure of bathing, is so great a luxury; the tranquillity of body and mind which follow it is so delightful, that it is a matter of surprise that it is not more in use in all our villages.

When we come from the temperate bath, we experience an agreeable sensation throughout the whole system; and the soul sympathising in these delicate feelings, is thrown into a mild and happy state.

SECTION XV.

TO THE STUDENT.

On the discipline of body and mind, most favourable to health and proficiency in the pursuit of knowledge.

I am well aware of the absolute futility of attempting to establish universal theories; and of the difficulties which attend such a regulation of the body and mind, as will invigorate the health of the former and advance the improvement of the latter, in the best possible manner. Had I even ability to accomplish this valuable end, the power of habit, among men, is such that *this* system might be wholly useless; for we are unwilling to learn wisdom except from lessons of experience.

To be conscious of the necessity of being systematic in every thing we perform, is an important point; to form a proper system by which to govern ourselves, is very difficult.

One opinion, which is generally imbibed by students, must be destroyed before a single maxim will be availing, which is, that the powers of the mind in their operation are analogous to those of the body. The body acts mechanically; it requires a given space of time in which to perform particular labours; but the mind with a full exercise of all its powers and faculties, will really perform more difficult study in one hour than in weeks at other times. The opinion alluded to, has doubtless, caused the death of thousands, who were actuated by ambition and high hopes of literary glory. They

imagined that the more time they devoted to study the greater would be their proficiency.

Assuming then, that the improvement of the mind is not in proportion to the time in which we are engaged in study, but chiefly to the degree of energy and exclusiveness, with which the mind acts, we are prepared to inquire with interest, by what rules we shall be guided? Instead of showing the connection which subsists between body and mind, my design is to point out some of the leading evils into which we fall, and thereby bring upon ourselves imbecility and disease.

Your mind must first be impressed with the absolute importance of being systematic in every thing you perform. If you will lay down rules for every day, and inviolably follow them for *one* month; instead of being a task, they will become a pleasure. For instance—make it your business to rise and retire at stated hours; take exercise and study in their turns regularly at fixed hours; and feel yourselves under the most binding obligations to let nothing of minor importance divert you from these practices. If you find, upon mature trial, that the mind has too severe exercise and the body too little, vary this rule. If you are convinced that six hours is not enough for repose, add another half hour. If you find that two hours, spent in exercise, in a day is not sufficient, increase the time. If you seem to lose the pleasure of one kind of exercise, i. e. if it does not divert the mind, as usual, change it for some other. If you find by thorough expe-

rience that your food does not digest well, vary your diet, take more vegetable and less animal food; if you find that your blood decreases, increase your animal food, and take milk often, in small quantities. If your sleep is not so refreshing as usual;—your dreams are troublesome; and if when you rise in the morning you feel gloomy and desire to repose again, then increase your sleep and exercise, diminish your study—also your food. If you are afflicted with occasional headache and feel indisposed to study in cloudy, damp weather, often bathe your head and neck in cold spring water; keep your hair short in the warm seasons and not so short in the cold seasons—when you comb your head, let the comb be closely applied, so as to prevent the retention of the capillary fluid; in this case the vegetable food should be increased which will reduce the blood, and thus prevent the pain of the head by decreasing the pressure of the blood on the brain.

If the acuteness of your sight diminishes, have as many objects in your room green as possible; your window curtains, carpet and cover to your desk; and when the light is too bright, wear a shade over your eyes; study as little as possible evenings. Never set facing your windows, or any bright light, in your study. Thus you can vary your system as will best conduce to health. You will perceive the utility of constantly consulting your constitution, in order to form the most perfect system.

The exercise of the mind continued within

proper bounds does by no means shorten life, as some have asserted; students, doubtless, would enjoy as good health and as long life as any class of men whatever, if they would always exercise in proportion to their study. Some students study ten hours in a day; such ought to exercise at least three hours.

Perhaps, no system of education is more congenial, than that which is calculated to retard intellectual development, and which at the same time, produces a less violent, but more healthful mental excitement.

You will perceive that the bodily functions must maintain their equilibrium with the mind; and that when the powers of the mind are more vigorous than those of the body, the mutual action is lost and the body always sickens.

When hard study is joined to the want of exercise, the consequences must be injurious, to the mental, no less than to the physical system.

So great is the power of the mind over that of the body, that by its influence the whole vital motion, may be accelerated or retarded to almost any degree. Thus cheerfulness and mirth, quicken the circulation, and facilitate all the secretions; but profound thought, like that in sadness, never fails to retard them.

Perpetual thinkers seldom think long.

Instances are not wanting where by intense study, without regard to discipline, the most healthy constitutions have been prostrated, and

a multitude of diseases engendered, which ever after have defied the power of medicine.

The bow long bent loses its elasticity ; but, by being often sprung it acquires new strength and new spring—the stomach overloaded cannot digest at all ; so the mind by long and intense thinking, becomes enervated and in a little time loses its grand energy.

The best rules for exercise, which can be suggested are, to constantly make it your business to exercise and rest in proportion to your study ; if the labour of the mind be intense and in a measure difficult and perplexing, as is often the case, you need to increase your exercise and sleep.

Perhaps there is no life so desirable, as that which is spent in some active employment.

Students are too fond of studying late at night ; especially when they are not satisfied with their improvement during the day—such are not aware, that by so doing they borrow what they cannot pay. There are others who spend ten or twelve hours in a day, over their books, when six would have been decidedly better, with the mind properly disciplined and alive for study.

Every Student who wishes to cultivate elocution, or surmount any impediment in speech, should accustom himself to read or speak loud and energetic, often ; besides this, loud reading is an exercise of material importance, for it strengthens and gives exercise to the body.

If you wish to change your voice from a feminine to a heavy, full or grum state—often

sing bass, read on a very low key ; frequently retire alone and speak very loud or hollow ; occasionally walk or run up hill, until the breath is nearly exhausted ; this will expand the vocal organs.

It is not at all uncommon to see blindness, deafness, apoplexy and imbecility entailed upon those men of genius and learning, who have been most illustrious in their age. It is the brain that is principally affected by too close application.

One fault is peculiarly chargeable to hard students, that of mingling too little with society. You must not think of growing wise independently of others. The pleasures of solitude are by no means adequate to the loss you sustain by a seclusion from society. There are associations to be cherished, and courtesies in life to be observed ; and no plans should be formed without a regard to them. In the study, you may acquire knowledge, but it is in Society alone that you can learn how to render it useful. Have your particular times when you can totally unbend your minds from study ; cultivate a cheerful and friendly disposition ; this will warm and cheer the heart in the hour of adversity, as well as at other seasons.

Many students in the early part of their course, spend every recess and vacation in close application, thinking thereby to make the greater progress and outstrip their classmates, by so doing, whereas, the effect is quite the reverse of this. It is the opinion of the

most observing that it is decidedly better not to study at all during these intervals. For what are these intervals intended? They are judiciously intended for seasons of relaxation for the mind and body.

Perhaps there is nothing more pernicious than deep mediation; it cannot continue long without injury to the body and mind. Alternate changes of tranquillity and activity are equally beneficial to the mind, as rest and exercise to the body.

The passions deserve great care and attention; grief, anger, &c. are but cankers at the very vitals of your greatness. Students are seldom entirely free from melancholy and gloom; and some delight to foster this disposition until it fixes itself upon them with all its evils. No one can guard against this evil too rigidly; it wastes gradually the senses and vital spirits. Melancholy soon clouds the mind and renders it senseless to the touch of pleasure; it expels from the bosom every tender feeling; and it makes man sick of society, and desire only to spend his days surrounded by the deepest solitude. Thus melancholy plants in the soul the seeds of misanthropy; and this vice so perverts the judgment, as that, superstition, fear, jealousy, revenge, and other malignant passions soon extirpate from the breast every generous sentiment. Man thus forlorn meets every scene with apathy; no pleasure warms his bosom. The dawning day and opening beauty of spring afford no pleasure. At length the mind desponds,

the heart is incapable of any new impression and foregoes all hope of better days ; the soul sinks day after day in deeper dejection ; at last threatens nature with madness, insanity or death ! Alas, there is no security in human bliss ! I can never reflect on the multitude that have fallen martyrs to excessive study and ungoverned passions while advancing towards the temple of fame, without calling to mind the bones of the Pilgrims, which, as it were, whiten the path to the temple of Mecca.

That you may be more convinced of the great danger of neglecting the proper discipline of the body and mind ; that you may see how melancholy has been changed into despair and often affected the ruin of the greatest men, I shall mention a few examples.

In confirmation of what has been said—the celebrated Haller furnishes a memorable and striking but dreadful instance.

Urged by the love of fame to prosecute his various studies, with unremitting severity, his spirits at length became so terribly depressed, that the powers of his once vigorous and exalted mind were impeded in their exertion. So thick was the gloom which overspread his mind, that he often fancied a vast abyss opening before him, and that raging demons were waiting to drag him down, in order to inflict the most dreadful torture upon him, for the moral errors, into which he conceived he had been involuntarily betrayed, as he says himself.

The wild *chimera* of his brain, or his disordered imagination, often attacked him during

the paroxysms of his complaint, so that he lost all sense of his situation and exclaimed, in deep despair, that his perdition was already accomplished. When the dreaded hour of this pious philosopher's departure actually arrived, whether it was comforted by the bright rays of hope, or darkened into a total eclipse by a cloud of despair, those who surrounded his dying bed have not, to my knowledge, communicated to the world. Death, while it released his body and mind from the painful infirmities under which he so long and so severely suffered, left his frame, which, while he lived, he valued above even life itself, as a bright example to the world; and his downfall as an awful admonition to us, not to separate moderation from ambition.

Dean Swift, after having gained the applause of thousands by acts of distinction, lost his memory, became insensible, and for more than a year remained silent, without uttering a single word: after short intervals of reason, he gradually declined and wasted away in death.

Not less dreadful was the gloom and despair that characterized the last years of Petrarch, Paschal and Jurieu—worthies, though their fall was inglorious, whose names shall live as long as time endures, and whose fall should admonish mankind as long as their names shall live.

Cowper, a name ever dear to the friends of talents and virtue, was possessed of a mind richly endowed with all that pleases. What clearness of judgment; what delicacy of taste

mingle in his poetry and prose. Though we are accustomed to consider his letters and his poems as compositions of the first merit, let us learn from the sequel of his life a lesson of wisdom. It is, indeed, with the most painful interest we learn, that his splendid mind become at last the receptacle of the most unhappy gloom. Cowper was subject to unmanly terror, and was scarcely exempt from superstitious weakness.

While you have such examples as these before you, it is certainly the part of wisdom always to bear in mind what occasioned their fall, lest you experience a similar ruin.

No age has been deficient in proofs of what excessive studies and the indulgence of gloom have effected.

Hard students, are seldom or never, entire strangers to gloom—I therefore take this opportunity to impress your minds with the importance of guarding against it, with the most rigid severity; for while it has many bad tendencies, it has none which are good. If you find that melancholy has already made inroads upon your spirits, there is but one rule to follow—apply yourself to study when it is pleasant, and strictly avoid it when your ideas are confused, and mental effort is irksome. When you feel a relapse of gloom, desist immediately from study; attend to some agreeable and active exercise, play an air or two on a favourite instrument or sing some lively tunes. Sometimes reading very interesting books, for a short time, will so divert the mind as to break and

disperse its gloom ; it is sometimes advisable to take a little sleep, though not so often as to make it habitual. If these expedients prove ineffectual ; and the mind becomes more disordered, study should be entirely abandoned—in such cases journeys are recommended—diet sparingly on wholesome, but light food, endeavour at all times to keep the mind as elevated as possible.

The person afflicted with melancholy generally desires solitude—the cloister and sequestered groves, he fancies the only earthly paradise—this desire as it increases blots from the soul the last spark of benevolence—the ardour of philanthropy gives place to malevolence and misanthropy—This, it must be acknowledged, contravenes the happy laws of nature, as we are formed social beings—the general consequences would be, to tear from society the very key stone of civil order and earthly felicity, and render the world a barren chaos, or a field of blood !

SECTION XVI.

ON EDUCATION.

It must be acknowledged that nature has implanted certain dispositions and capacities in the mind, and, that these form the basis of the character of each individual through life. The object of education is to modify these innate powers, and to regulate their manifestations ;

to restrain such of them as may be too energetic, or to call forth into activity those which may be naturally too languid. The power of manifesting the faculties depends very much on the state of the organization; and varies in health and sickness, in middle life and old age.

If it be admitted that the immaterial principle is the same in all individuals, and in every situation, we must think that the power of development in one person differs essentially from that of another in proportion to his physical organization. This is consistent with every day's experience, for we see that differences of organic constitution are the result of natural endowments and physical events. Nature, for example, makes one blind, another deaf, and denies to a third the power of speech. It is proved by this system that, in the same way, she denies to one individual the development and activity of the brain which she confers on another. Notwithstanding the power of manifesting the faculties much depends on the state of the organs, it is important to remark, that we are able to exercise a considerable influence on the organization of the body by physical education. Let parents then be assured that the power their children will possess, in future life to develop the faculties of the mind, will depend, in a considerable degree, on the mode in which the physical education is conducted. It is an object of material importance that parents qualify their children for the scenes of life, in which they intend them to act. If the individual be destined to a learned

profession or literary pursuits, his physical education ought to be conducted in such a way as to give him due muscular power, but not to render him too athletic—if he is destined to labour, his constitution cannot be rendered too robust. Let it be understood, that the sensibility of the nervous system will be powerfully affected by diet, exercise, sleep, &c.

As the possession of a vigorous mind in a healthy body is the greatest of all terrestrial enjoyments, no pains should be spared to attain so invaluable a blessing.

It is believed that more than one half of the human family die in infancy and childhood. To many, this may appear a natural evil—but on examination, it is found to result, principally, from improper education. Were this a natural evil, it would probably be the same with individuals of uncivilized life, and with animals—which, we know, is not the case. The only reason is—savages and animals obey the happy laws of nature—thereby never err; while man trusting to art is seldom right.

Parents who seek the happiness and welfare of their children with the most tender solicitude, would shudder if they were told, that, by the physical education of their offspring, they often sow the seeds, which in a few years, spring up in incurable disease.

Some of the errors in the education of children, are the following.

Food—much prudence is requisite to adapt the diet of children to their constitutions. It is a general impression, that food to be whole-

some for children, must be vegetable or succulent. To many constitutions, no doubt such kinds of food are best adapted—but where the digestive organs are weak, and the blood low vegetable diet should be sparingly given, and animal food, without sauce or high seasoning, more generally administered.

Nature not only points out, but prepares the food for *infants*; this, however, is not sufficient to convince some who are wiser than nature, that many kinds of food are extremely injurious. Few things are more hurtful, for *infants*, than sweetened milk, which always entices them to take more food than they ought. The food of children, should be given in small quantities and not too often—in which cases the stomach is not everloaded, or the laws of nature contravened. Nothing can be more absurd than for parents to think that what they eat cannot with propriety be denied to their children.

Sleep—Children, usually sleep, much longer than is necessary—eight or nine hours, is thought to be sufficient for their repose; instead of which, some children are suffered to sleep *fourteen* or *fifteen* hours in *twenty-four*. This excess serves to cloud rather than brighten the mind, and perhaps there is no other means so sure of making them effeminate and sickly—not to say idiots.

Many mothers of the poorer class, think it a great favour if their children will lie and sleep while they work —In this they doubtless err, for exercise is as necessary for children as for

individuals in any later stage in life. No child was ever healthy, and his mind in a growing state, without daily exercise.

Children should, on no account, be kept from the pure air, in pleasant weather—when they are out at play, they not only enjoy exercise and the wholesome air, but the *mind* is actually progressing in useful attainments. Indeed, while they sport amid the delightful scenery of nature, a secret admiration and benevolence steals upon their tender mind; and they acquire many a useful lesson which they would otherwise have lost. While they are pleased with butterflies and bird's nests, fishing and gaming, the mind becomes ardent and inquisitive,—*and inquisitive minds will learn.*

Children, by being placed at school too early, often have troubles fixed upon them, which seldom leave them during life. Setting so long cannot but produce a feeble constitution—nor is the mind less impaired, for every improper application weakens the faculties, and not unfrequently inspires them with an aversion to books, of which they are seldom divested in after life. Children may be taught at home easy lessons, until six or seven years of age, during which their lessons should be made a pleasure, instead of a task.

Some children discover a mind for thinking and study very early; but it is very injurious to such, to be urged forward when too young, for by so doing these early buds of genius are often blasted and never often bear fruit. Such minds ought rather to be restrained than thus

encouraged—for *this premature ripeness is disease*. We frequently hear it said of such sprightly children—*they are not long for this world!*—and it is indeed, often true—for the mind has so far outstripped the body in growth as to lose its equilibrium, so indispensable to health. The intention of nature is, that the mind shall not be formed at the expense of the body. Children generally attend too early to the study of the languages, which serves to blunt their geniuses and render the mind unfruitful. The education of children and youth, should be conducted in such a manner as to make a constant, accelerated development of the mind. This can be effected only by adapting the studies to their capacities and genius.

Parents, you are then placed in a situation highly responsible—the God of nature who gave you those children, also gave you an influence over them which you *must* exert *for or against* society. Every day puts it in your power to do them good—you have a power to shape them as vessels of honour or dishonour. *Youth is the spring of life*—will you sow wheat or tares?—Shall your children subsequently sit as the *respected* and *useful* in society, or be *drones*?—Shall they practise virtue, or vice?—Shall they be pillars of usefulness, or monuments of disgrace?—Remember that the education of your children shall determine the answer of these questions. Then seize this golden opportunity, when their minds are like the yielding wax which receives the lasting impression of the seal! While you behold

the first dawn of reason and the first shoots of intellect, it is for you to prune—it is for you to water—neglect your duty, and all other attempts to meliorate the condition of man must prove abortive—neglect your duty, and every plant in the garden of hope must wither—nay, virtue *herself*, would soon be driven from the earth, and leave behind her, but one wide scene of desolation !

Who can set bounds to the influence which may result from the virtuous education of a single individual in the lapse of time. One individual may inspire others with virtuous sensibility, *these* in their turn exert a like influence on others, and *this* influence still advance, gathering strength, and beauty and vigour, until it reaches every heart in every nation—and this benign radiance increase until it shall be lost in the resplendent day of millennial glory !

Then what subject so momentous?—what presents higher claims? Parents, rest assured that you exert a most powerful influence on your children ; an influence which will probably go with them to the grave, *nay, which may determine their everlasting destiny.*

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